

The Brethren Evangelist,

ASHLAND, OHIO.

A. D. GNAGEY, : : Editor.

WEDNESDAY, MARCH 11, 1896.

Editorial.

THE DIFFERENCE.

A few weeks ago mention was made in this paper of the fact that Arthur T. Pierson had accepted immersion, and was so baptized in Spurgeon's Tabernacle, London. It is well known that Dr. Pierson was one of the most pious, sincere, and influential men in the Presbyterian church. During the serious illness of Dr. Spurgeon, Dr. Pierson filled the pulpit in this famous tabernacle. After the death of Spurgeon it was rumored that Dr. Pierson would become a member of the Baptist church, and critics were preparing their little speech for the occasion. To remove all suspicion, however, of any wrong motive in accepting immersion, Dr. Pierson, did not take this step until the Tabernacle congregation had secured Spurgeon's son as pastor. The *United Presbyterian* makes this comment on this ecclesiastical event: "We wonder if any member of the Baptist church will have increased confidence in the piety of Dr. A. T. Pierson, now that he has become a Baptist and has been immersed. If such changes of ecclesiastical relationship were very frequent, the effect upon the world would certainly not be good."

This is an unkind and uncalled for insinuation. When a man changes his church relationship from the Lutheran or the Reformed church to that of the Presbyterian church, do *Presbyterians* have any more confidence in that man's piety? They receive him gladly and rejoice of the victory of Presbyterianism, when in fact the doctrines and governments of these churches are so nearly alike that one can scarcely conceive of a reason for making the change except for a personal consideration. It is strange indeed that when a man makes a change for which he can offer no reason, that there should be cause for rejoicing, but when a change is made which involves doctrine and principle, then it becomes a matter of doubtful propriety. Why should we question the motive of one who makes

a change which involves doctrine and principle and self denial, and not when the change practically involves nothing? When a man goes from sprinkling to immersion—this seems a crime in the eyes of some people, but to go from immersion to sprinkling—well, this is as it should be—to them.

The *Presbyterian* says: "If such changes of ecclesiastical relationship were very frequent, the effect on the world would certainly not be good." Why not? Did the world lose anything through the change? No, but "sprinkling" did, and so did Presbyterianism. The world lost nothing, and immersion scored a victory. This is what the *United Presbyterian* calls a bad "effect on the world." While the Dr. came so far, why not accept the *whole* truth and submit to Trine immersion, the primitive mode of Christian baptism.

ANOTHER GREAT REVIVAL.

Sidney, Indiana has had a great revival. Brother J. M. Fox led the meeting which resulted in forty-nine conversions, thirty-six of whom have already been baptized. Sidney is one of the places referred to editorially in last week's issue. It is located in Kosciusko County, which, according to the reckoning of brother Daniel Miller, is now the banner county of the Brethren church. The brethren at Sidney have reasons to rejoice, and we rejoice with them, over the great victory they have won.

We note with pleasure the progress of the work in other places. Every week brings the good news of souls converted. Indeed, there seems to be a general revival all along the line in the Brethren churches. There is no cause for discouragement. Let the good work go on. Let the church extend its borders, and gather within itself the thousands of lost souls, now wandering about, seeking a home. The Gospel has lost none of its old time power. It is the same to-day as it was so many years ago when Paul proclaimed it as the "power of God unto salvation to them that believe." God still honors his Word, and wherever this Gospel is preached *faithfully*, the conversion of souls attend it. There may not always be large numbers, but the minister who does not "shun to declare the whole counsel of God," will find sweet peace in the verification of God's promise that his "word shall not return void." Let every minister in the Brethren church heed the instruction of the apostle Paul to Timothy;

"Preach the word." Good results will follow. In a future issue of the *EVANGELIST* will appear a Symposium on, "How to care for Young Converts."

WOMAN'S NATIONAL SABBATH ALLIANCE.

Not long since a meeting was held in Washington, D. C., among women, prominent in society for the better observance of the Sabbath. In December, 1895, two meetings of a similar kind were held in Washington, and meetings are now being held in other places. The object of the organization is a noble one and deserves the support of every loyal citizen in the land. It is an earnest protest against encroaching social customs in our National Capitol, and all the women in the land are profoundly interested in this movement. But the movement is to extend beyond the city of Washington. The women hope to make their influence felt wherever the Sabbath is disregarded. The time is ripe for this movement, and we believe God's hand is in it. The Alliance hopes to enlist the co-operation of women in every city and town in this important work. We most heartily endorse the movement, and advise those interested in the work, to address Miss Matilda Kay, 203 Broadway, New York. She will answer correspondence, give information, and send documents to all who communicate with her. The very life of the nation depends upon the observance of one day in seven as a day of rest—a day dedicated and consecrated to the Lord. A day set aside on which there should be an entire cessation of labor, on which quiet should prevail, a day devoted to the worship of God, and to the study of his Word.

The *Christian Intelligencer* never gave more sound advice in fewer words than in the following paragraph:

The income of many churches is barely sufficient to defray current expenses. It requires watchful care and judicious management to prevent a debt. An annual deficit is a common experience with not a few churches. Despite all their efforts to avoid a debt, at the end of the year a debt confronts them. The best way for a church to keep out of debt is to have accurate monthly or quarterly reports of its financial condition, and if there be a deficit, raise it on the spot. Some churches suffer from careless book-keeping. The treasurer's books should be kept so that a balance-sheet may be struck on call. Once a month is not too often to enlighten the congregation in respect to its financial standing, nor is it too often to give the people an opportunity to square accounts. A small debt can better be paid monthly than a large debt annually.